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ACCEPTABLE THANKSGIVING.

The first Thanksgiving day celebrated publicly by the Pilgrim fathers of the Plymouth colony, was an acknowledgment of the goodness of the Lord in His dealings with them. It was an expression of gratitude for both temporal and spiritual blessings. They set an example to coming generations, showing what a proper celebration of that day ought to be.

From the records it appears that the Pilgrims, ten months after their landing, gathered in their first harvest. They had twenty acres of corn and six acres of barley. The corn had yielded abundantly, and the barley crop was good, but the peas had failed. They came up well, and blossomed, but the sun parched them in the blossom.

After the crops were gathered the Governor sent out four hunters. When these returned with ducks, wild turkeys, and venison, the people were called together for a public expression of gratitude in a day of feasting and thanksgiving, and a week of rejoicing. Nor did they feast in selfishness. They entertained ninety Indians and their chief. And these guests were so pleased with the hospitality, that they went out and killed five deer, which they brought to the Governor. Thus good feelings were promoted, while hearts were lifted up to God in praise, and opened wide in brotherly love to fellow-men. That is the key note of Thanksgiving day.

Looking at the marvelous development of this country since that first Thanksgiving day in 1621, who can fail to feel the debt of gratitude the American people owe to Providence at this time? The royal poet of ancient Israel, realizing his obligations to God for His tender mercies, asked: "What shall I render unto the Lord for all his benefits toward me?" That is a question every American citizen at this time can properly put. And there is but one proper answer: "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." There is no real thanksgiving without sacrifice. In the old dispensation lambs, or other animals, were slain, or other life sustaining substances were brought to the House of the Lord. The people were taught the great lesson that thanksgiving and sacrifice are really inseparable, and this is a truth that remains for ever. We do no longer bring lambs to the altar, or wave loaves of bread in the sacred precincts, but we may supply the empty coal bins of some worthy family of God's children who are in need, or give them some groceries, or some clothing, or whatever is needed, or we may visit those who have been called upon to mourn and sympathize with them in their affliction. That would be thanksgiving.

THE LAW OF TITHING.

Later-day Saints who have faithfully complied with the divine commandments concerning the payment of the voluntary donations generally known as tithing, know from experience that obedience to this law results in both temporal and spiritual blessings. They have learnt that to bring the required portion of their substance to the Lord's storehouse is a privilege and not a burden, a blessing and not a disagreeable duty.

The law of tithing is as old as revelation itself. The offerings of Abraham to Melchizedek, after the successful expedition against Chedorlaomer; and the vow of Jacob, when a fugitive, prove that the law of tithing antedates the Mosaic dispensation. It was, moreover, one of the institutions that remained with ancient nations long after the light of direct revelation had been extinguished in their religious systems, and therefore we find it in force, in some form or another, among Babylonians, Carthaginians, Egyptians, Romans, Greeks, and others.

The Israelites were required, by the law, to give to the Lord a tenth of their earnings, after the first-fruits of the orchards and fields as well as the flocks and herds had been paid. This was a recognition of the fact that all they had was the gift of God, and the proceeds were devoted to the maintenance of the divine services and the support of those who gave all their time and talents to the public. The Levites themselves paid a tenth of the portion of the general tithing that belonged to them. The law was universal.

Hebrew scholars tell us that the term used to denote tithing is derived from a word that also means "to be rich." Hence the number "ten" often stands for abundance, or completeness, as when Jacob charges Laban with having changed his wages "ten" times, meaning a great many times. In Daniel, possibly, the word "ten" is used in a similar sense, representing the division of the divided Roman empire into "ten" kingdoms. At any rate, the meaning of the word tithing, considering its derivation, is very significant. It indicates abundance, sufficiency, perfection, and it is true that faithfulness in the performance of this duty is a good introduction to the performance of still higher duties and the formation of that character which enables man to enjoy the society of holy beings in eternity.

The Pharisees at the time of the Savior failed, not because they were too scrupulous in the payment of tithing, but because they neglected the other duties required by the divine law.

Our Lord teaches a lesson for all ages, when He says: "These ought ye to have done, and not to leave the other undone."

OH, CONSISTENCY!

The organ of the misnamed "American" party indicates of late by its re-vamping of worn out cartoons, and its sneaking method of lashing Federal Judge Marshall over the shoulders of the Deseret News, that its supply of school campaign material is running low.

This paper does not indulge in cartoons, but the following suggestions for a campaign picture, are freely offered to the organ of infamy, for such use as its artist may be disposed to make of them:

A design of a big, red school house; surmounting it, a heroic figure—The Genius of Education—bearing a banner with this device—"Save the Schools!"

Responding to the appeal, a phalanx of patriots and patriotesses, emerging from Commercial street, Franklin avenue, and the saloons of the town, all bearing banners with inscriptions something like the following: "Purify the Schools!" "Down with the Hierarchy!" "Seven Day Saloons at Last!" "God Bless our Children and Geo. Sheets!" "Our Hope, the Schools—Our Anchor, Counselman Mulvey!"

Back of the banner bearing through a cordon of blue coats, studiously engaged in looking the other way.

In the distance a Church, through the open doors of which a convocation of the Ministerial Association is seen singing hymns, and passing anti-School resolutions.

Towering above the whole, the Angel of Consistency, turning aside to weep over the spectacle.

MAN AND CIVILIZATION.

The question of the age of man on this earth is sometimes argued from the fact that implements have been found in the older strata of the earth's surface, and the conclusion has been suggested that human beings must have inhabited this globe for almost countless ages. Those who found arguments upon such discoveries, would do well to remember, however, that geology is a comparatively new science and has, by no means, spoken its last word. One of its clearest testimonies is of the recentness of what has been called the great geological change, which may perhaps not date very much further back than six thousand years.

Another line of thought is suggested by a theory that regards the growth of man from the alleged status of an animal to his present exalted position as a civilized being, as an exceedingly slow evolution. Those who argue from this point of view also seem to need countless ages for the vindication of their theory.

When the facts, as they appear to-day and as they are presented to us by authentic history, are considered, no ground is discovered for the acceptance of this supposition. History does not favor the gradual development of a monkey into a man. Instead of a lower grade of intellectual beings in the seventeenth century, for instance, we find a Galileo, or a Sir Isaac Newton. A century further back, history presents to us such men as, for instance, Luther and Shakespeare, whose intellectual power is still felt throughout the world, and will, for aught we know, be felt throughout all generations. And so it is. As we go backward and follow the road by which mankind has progressed throughout history, we find such men as the Apostle Paul, more than eighteen hundred years ago, and still further back a Socrates and a Plato, whose philosophy to some extent still dominates the intellectual world. Still farther back we see men like Solon, the great philosopher of Athens, and Solomon, the king of Israel, whose wisdom has perhaps never been surpassed. How can these facts be accounted for on a theory that regards every generation of mankind a little lower in the intellectual scale than the succeeding generation, until finally far back in the dim past, there is nothing but monkeys?

The present is proud of its laws, but is apt to forget that the basis upon which the best of them are built was given by divine instruction through Moses. And when those laws were given, not only Israel, but many other nations possessed a marvelous civilization. The Greeks, with their lawgivers and poets, the Chinese, with their philosophers, the Egyptians, with their highly civilized. At least four thousand years ago Egyptian architects constructed a building which could not have been duplicated a century ago, and still further back we have civilizations on the American continent, the monuments of which still inspire the explorer and scientist with admiration. How can all these facts be explained?

The Scriptures present God as communicating with man from the very first, instructing him and teaching him as a father would a child. That was the beginning of civilization. Archbishop Whately took the ground that the very existence of civilization upon this earth is proof positive that, at some time, during the history of man, there had been communication with the Almighty. He pointed out that it had been proved that man is incapable of civilizing himself, without some extraneous help. No nation has been civilized only by efforts from within. All civilization has come from some outside sources. On the other hand, he maintained, it has been proved that peoples who have been left to themselves gradually forget such arts and accomplishments as they may possess, thus sinking lower and lower, instead of rising. This being an established fact, he asks: "It is impossible for man by his own power to rise from an uncivilized status to that of civilized man, how much more impossible for him to cross the gulf between monkey and human being?"

The Scriptures also tell us the reason why some of the human family have sunk from the high level on which man was originally placed through direct revelations from God. The Apostle Paul explains that the wrath of God is revealed in the degraded status of nations, on account of wrongdoing. "Because that, when they knew God, they glorified Him not as God, neither were thankful, but

became vain in their imaginations and their foolish heart was darkened. Professing themselves wise, they became fools and changed the glory of the incorruptible God into an image made like to corrupted men, and to birds, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts." Such are the facts, briefly given, in sacred writ and sustained by scientific observation. The age of man upon earth is a question that probably cannot be settled by any data now within the reach of investigators, but it is absolutely certain that nothing has so far been discovered to throw any doubts upon the facts presented by the Scriptures. It is also certain that, only through the continuation of revelations from God can mankind be guided toward perfection. If the light of revelation be extinguished, there will be gradual retrogression.

FOR PEACE.

Mr. William J. Bryan, addressing the Trans-Mississippi Congress, proposed the adoption of a resolution endorsing the resolution of the Interparliamentary union at its London session last July, in favor of the submission of all international questions to an impartial court, or commission, for investigation, before any declaration or commencement of hostilities. This resolution goes somewhat further than the agreement of the peace congress at the Hague, making the investigation of any cause of difference between nations a condition without which the commencement of war is to be considered unlawful. The Hague congress provided for an investigating committee, but left it to the nations themselves to avail themselves of its services. Compulsory submission of questions about which disputes may arise, to impartial investigation would be a long step towards the final abolition of war.

This is a question in which the laboring classes particularly are interested. Any one who has traveled through Europe during the summer months, where troops are having their maneuvers in the field, must have been struck with the fact that so many young men are withdrawn from the productive fields of industry, traveling through the country districts, they may perhaps have seen old men and women trying to do the work that properly belongs to the young men who are strong and healthy.

This shows the relation of the army to the working classes. The withdrawal of a great proportion of the male population from their right work and the immense expenses of sustaining armies with their horses, arms, munitions and stores, must all be borne by the classes who earn their bread in the sweat of their brow. This is a powerful argument in favor of any arrangement that may make it possible to reduce the armaments of the nations of the world. With less expenses for the maintenance of armies and navies, the disgraceful sight of a woman yoked to a cow, pulling a plow in order to earn taxes by which to support strong men learning to make war would not be witnessed within the boundaries of civilization. With the curse of militarism lifted from the world, the immigration problem would be less difficult to solve. Laborers would not need to leave the land of their fathers to escape oppressive burdens of taxation. Mr. Bryan's resolution presented to the Trans-Mississippi Congress, should win general support throughout the country.

AGITATION IN ENGLAND.

Advices from London are to the effect that a campaign is on in Great Britain for the abolition of the House of Lords. The adverse sentiment against that body is nothing new, but it is now said that the opponents are centralizing their forces for a political contest which will determine the fate of the upper division of Parliament. The plan is to send to the lords one popular bill after another, that they are likely to reject, or mutilate, and then, when the "cup of iniquity" is full, appeal to the country for some measure against the upper chamber.

Several important bills are under consideration. The education bill, which was intended to place the schools under popular control, is almost certain to be defeated, because the lords have mutilated it beyond the possibility of compromise. Another bill has also been sent to the lords, for the abolition of the so-called plural voting system, under which some property-holders have as many as twenty votes in different constituencies. Then there is the land tenure bill, giving tenants some security against the rapacity of landlords and a right to suitable compensation for improvements made with the tenant's labor and money. And there is also the trades dispute bill, which restores the law to what it was until five years ago, when the House of Lords, acting as a judicial tribunal, held a trade union's funds responsible for the loss incurred by coal owners, owing to a strike organized by the union. On these and other popular measures it is expected that the House of Lords will be shipwrecked.

Undoubtedly the prerogatives of the upper division of the British parliament are too extensive for this age of popular sovereignty. Reforms are needed. No body of men should have the power of absolutely preventing legislation demanded by a majority of the tax-payers after mature deliberation. But the revolutionary agitation for abolition is, nevertheless, ill-advised. Even constitutional monarchies need such a body, to curb the impetuosity of agitators and prevent hasty legislation that may prove disastrous to the people.

Hetty Green's opposition to the trusts is moral, not financial.

The turkey, like a man, knoweth not what a day may bring forth.

"Back to the farm," says James J. Hill. And the boys say, "Your back to the farm."

If Caruso's fine was small, remember that it was small business in which he was engaged.

Wittie Collins' works might be consulted as to the mysterious woman

in white upon whom Caruso was asked to look.

"As windy as Chicago, as smoky as Pittsburgh," is a denizen's description of Salt Lake these days.

Those dishonorably discharged soldiers are not on the roll of honor but on Uncle Sam's black list.

Stripped of verbiage, Mayor Schmitz's interview amounts to this: "I deny the allegation and defy the allegations!"

While France is taking church inventories she should take an inventory of the moral assets resulting therefrom.

Salt Lake City has been "Americanized" and scandalized as never before. Do the parents of the city want the schools also "Americanized?"

It is a long program that the Trans-Mississippi congress has outlined, one that the United States Congress could not enact into law in a decade.

Caruso's opinion of Magistrate Baker's decision had to be expressed in lingua Toscana. His English vocabulary was entirely inadequate to express the thoughts that in him rose.

The interstate commerce commission insists on double entry bookkeeping. For example: Railroads are forbidden directly to exchange transportation for advertising, but they may buy it for cash, and then the newspapers are allowed to take the cash and buy the tickets. In the end it is exactly the same thing.

At the Trans-Mississippi congress Hon. John P. Irish defended San Francisco's good name against the charges of graft on the relief fund that have been made. Those charges have made a deep impression on the public mind, and everything possible should be done to remove it. The San Francisco Chronicle makes a very good suggestion. It says: "It would take a little money to print a list of all the contributions to the relief fund, but the unhappy Searchlight affair suggests that it ought to be done. Until it is done there will be no assurance that some of the money has not gone astray, just as many of the articles intended for fire sufferers did before the relief committee was properly organized." That is not the suggestion of a hostile or unfriendly paper but of a paper whose every interest is identified with San Francisco's welfare. It would do much to clear the city's good name if it were adopted.

ON RELIGIOUS TOPICS.

Springfield Republican.
This movement for uniform divorce laws began in the purpose greatly to restrict the means of obtaining divorce. If the proposed bill should be accepted by the more liberal divorce states something would have been achieved in that direction, yet not much. For even the easy divorce states like the Dakotas and Illinois now have statutes nominally about as strict as proposed. Here incompatibility, which used to obtain as a cause in Connecticut, Utah and possibly elsewhere, is not now recognized in any state, we believe. Thus the extreme differences between the simple and the complicated grounds for divorce, while in one or two states of strict or loose application of divorce laws is one which no amount of uniform legislation can deal with effectively.

Cleveland Plain Dealer.

The divorce reformers represented in the convention in Philadelphia, which completed its work on Wednesday, have frankly admitted the impossibility of enacting a national divorce law and will hand all their energies to securing legislation by the several states that shall be practically uniform. This will accomplish essentially the same results, but will be only less difficult of accomplishment. We now have forty-five separate and distinct sets of laws. No two of them are alike. South Carolina permits no divorce at all. New York allows it on one ground only. The states have various grounds for divorce, while in still others it can be had for the asking. Yet the laws in the strictest states have been made practically unavailing by the divorce facilities existing in one or two neighboring states. All is chaos. Apparently the divorce reform congress has adopted the most feasible means of dealing with a situation which all deplore, but which has defied all previous efforts at solution.

New York Evening Post.

Bishop Brewster, whose residence in Connecticut has also fostered the uncomplimentary rural virtues, came down here yesterday and took Bishop Potter at a disadvantage; for being an invited preacher, and not a delegate, Bishop Brewster could say what he liked. Accordingly he declared that the clergy "ought to take good care not even to seem to be retained in the interest of any particular privileged class;" and that the church should "bring, as it were, an X-ray to penetrate the tissue of soulless corporations, and finding men's consciences, to reveal personal responsibility for dishonest dealing and extortion and lawlessness, for wrongs like child labor and the unspeakable crushing of opponents." Against these sentiments as abstract moral propositions, we have nothing to urge. They are indeed, quite in line with the Ten Commandments and the Sermon on the Mount. But for that very reason they cannot be cordially endorsed by those stock-jobbers and managers of oppressive monopolies who are the pillars of the church. Bishop Potter grew eloquent yesterday in denouncing the heresy of a clergyman who disbelieves in the Virgin birth, who has "surrendered his faith in the fundamental verities." That is the kind of talk we want in the diocese of New York.

Congregationalist.

"For what do you most of all give thanks?" I asked a woman of my acquaintance who had been expressing her pleasure in the coming of the festival of praise. "For courage," was the answer. For a moment I stood wondering, for there seemed to be so many deeper as well as more obvious reasons for thanksgiving. Then I remembered what burdens my friend had to bear and what currents of opposition to breast and overcome, and I understood something of her feeling. The other gifts, even life itself with all its joys, were not really necessities, the courage which made life worth living was the essential thing. It may seem a small thing to thank God for that we have not broken down; but think what breaking down would mean, not only to ourselves but also to those who live with us or are dependent upon us. Think what it would have been to the children of this mother if she had lost her grip and turned toward in the face of the trials of her life. "I have come to think," she went on after a pause, "that courage is the great gift. It must rest on faith, of course, for few of us could be courageous if we stood alone. It is fed by hope and it lives by love."



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